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THE

Episcopate A Stewardship.

A SERMON

PREACHED IN ST. PAUL'S CHURCH, RICHMOND, VA.,
AT THE CONSECRATION

OF THE

RT. REV. HENRY CHAMPLAIN LAY, D.D.,

MISSIONARY BISHOP OF THE SOUTH-WEST,

On the 18th Sunday after Trinity, October 23, 1859.

BY THE

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BISHOP OF NORTH CAROLINA.

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THE EPISCOPATE A STEWARDSHIP

“It is required in stewards, that a man be found faithful.

I COR. IV. 2.

ST. PAUL by his labors at Corinth, then the great porium of the commerce of the Levant, a city by consequence overflowing with riches, and saturated with vices which riches engender, with arrogance, and luxury and license, had not merely irritated the heathen and Jews, but had kindled heart-burnings even among disciples, whom he had brought over to the Christian faith. His open proclamation of divine truths in all height and breadth, which he was not careful in any way to extenuate or qualify, in order to soothe prejudiced propitiate opposition, and which he did not seek to commend by philosophical subtleties, or a brilliant oratory; his plain and honest denunciation of vice and sin by whomsoever committed, and which, indeed, became the more vehement when vice and sin were found within the sacred pale of the church; these things had lost the respect and alienated the affection once felt for him by a people who were at the same time intellectually haughty and morally impure. In this letter, he undertakes to deal with this difficult and dangerous case. It is instructive to us who look to him as our model in the Christian ministry, as the wise master-builder of the Church, as the Doctor of the Gentiles, the chosen one to bear to them the riches of the Gospel; it is instructive to us, I say, to observe how this great preacher dealt with a captious and self-willed people.

He does not oppose speculation to speculation

plants himself on the ground of fact. He claims *authority* to instruct them. "Am not I an Apostle?" says he. And here he says, "Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God." He feels and says that he has an office to perform; he has the right to teach them, and they are bound to hear him, not as a wrangler in their schools, but as an authorized ambassador of God. And because he bears this office, he *must* perform its duties. He is an ambassador, he *must* represent his master, and deliver his message. He is a steward, and he *must* be faithful, for it is *required* in stewards, that a man be found faithful. This, then, is the grand and elevating idea of the ministry, with which St. Paul fed his own soul, and strengthened it to adventure on those amazing deeds, and to endure those unparalleled sufferings, in the midst of which his ministry was spent.

This is the nature of his work, by which he vindicates others his claim to their belief and obedience; that he is a representative of one higher than himself; that his office is a trust; that his powers and gifts are derived from his Master, belong to his Master, are to be used for his Master, are to be accounted for to his master. He stands, for example, before Felix. His life is at stake, on one side is the dungeon from which he has been summoned, the chains with which he is now bound, the block in the balance; on the other, are liberty, the affection of expecting friends, the reverence of disciples, waiting to hear from his lips again the words of instruction and consolation. Shall he not then speak for himself? Has any man a better right? Is any man more urged by danger and disgrace on the one hand, by the love of liberty and life on the other? Shall he not ask release from his bonds; some repose for his wearied and aged body; some

of the balm that friendship can pour into a soul, vexed by the insults of persecutors and rude jailors? What man now more needs care for himself than this prisoner Paul? Shall he not then propitiate the Governor, as far as truth will permit? Shall he not appeal to his mercy, at any rate, to his justice? So he well may, if he look but to his own safety, his own happiness, or even his own rights, as an individual. But he remembers that he is a minister of Christ, a steward of the mysteries of God, and that it is required in stewards, that a man be found faithful. As a man, Felix sits before him, his judge, having power to release and having power to condemn. But as a minister of Christ, he sees in Felix a rebel against his Master, a wretched soul going down to destruction, tied and bound with the chain of his sins. God has given him, has entrusted him with this opportunity of calling to that man, of proclaiming to him his misery and danger. He, perhaps, communes for a moment with himself. He says, "I am Christ's servant; I must be about *His* work, whatever becomes of myself. I must be faithful to my master, who has entrusted me with so great a charge." He then opens his mouth, but it is to speak not of himself, but of Felix now ready to perish, to warn *him*, to remind him of the righteousness and temperance which he habitually violated, of the judgments to come, which the miserable man was ignorant of or disregarded. A voice was ever in the ears of St. Paul. Thou art steward, thy Master's eye is upon thee. Thou must give account. It is required of thee to be faithful. And in like manner he exhorts others. Keep, says he, to Timothy, that which was committed to thy *trust*. And of things thou hast heard of me, *commit* thou to faithful men, who shall be able to teach others also.

Assembled as we are to-day, dear brethren, to as-

, or to witness one of the most solemn events, that can take place on earth, the commission of this trust of ministerial power, in its highest forms, with its heaviest responsibility, to a brother young in years for such a charge, but already known and honored by the Church, and deeply beloved by those who best know him; remembering that that trust is to be exercised by him in regions remote from the friends, by whose sympathies he has been accustomed to be soothed, and by whose counsels he has been accustomed to be assisted, in the midst of a frontier population, many of them rude, and wild, and lawless, and, to some extent, over a people of a strange tongue, a foreign race, and a corrupt and intolerant region, nay, over the very savages themselves; with such high and arduous duties before him, entering upon them while still so young, with a frail body, gently nurtured, tenderly cared for to this hour; is there one of us who will not, in heart and spirit, come before God, and earnestly and importunately cry out to Him "to bless this, O brother, and to send His grace upon him, that he may fully execute the office whereunto he is called, to the glory of the Church, and the honor, praise and glory of God's great name?" And that we may pray thus the more fervently, and that he may more deeply feel the magnitude of the obligations he is about to take on himself, let us consider some of the particulars of the trust which our Lord and master is about to commit to him, by the hands of the Bishops of the Church, the successors in office of His Apostles.

He is, in the first place, to "teach and exhort with wholesome doctrine, to withstand and convince gain-sayers, and to drive away from the Church all erroneous and strange doctrine contrary to God's word." It belongs to the office of a Bishop, then, to preserve, transmit and

diffuse evangelical Catholic truth, the truth as it is Jesus. This is a function which our Blessed Lord himself did not disdain to declare to be one main object of His incarnation. "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth." When He left the world, he bequeathed this office to His Church. The Church is the pillar and ground of the truth, its monument and its foundation, proclaiming it, upholding it. This truth is of inestimable value; it is the life-blood of the souls of men. It franchises them from sin and death. If we believe not, says St. Paul, we shall be damned, and converse with him he tells us, we are chosen to salvation through belief in it. Being then of such high origin and such untold value, St. Paul considered himself set as its champion, planted as a warrior, with watchful eye and armed hand to guard it. For where God's truth is, there is liberty, there is light and peace, there is purity of morals, there is solid prosperity in the blessings of this life, there is good hope of eternal life. To know this truth aright must not only be perceived as an outward thing, by the dry light of the understanding, but it must be received into the heart, incorporated into our own experience as a spiritual life. Yet, we must be sure that it is not a mere religious sentiment, that it is the *truth* which we thus receive for it has many counterfeits; there are, there always have been, there always will be, many deceivers gone out into the world. To find out the truth we must search for it in *Scripture*. Thy word, says our Lord, to His Divine Father, Thy word is truth. But in drawing it from *Scripture*, we must, if we wish not to be arrogant, not be rash, not to trust to our own hearts, nor lean to our own understandings; we must, if we wish to be right, if we wish to be safe, we must reverently and humbly c

alt that body which Jesus Christ has promised to be with to the end of the world, and which He has appointed to be the pillar and ground of His truth. The Church which received the truth from Christ, which can itself neither make it nor reveal it, has yet the high mission of *guarding* it and *teaching* it. She has systematized the teachings of Scripture, incorporated those which are essential to salvation into her creeds, and wrought these and other truths into the very texture of her Liturgy and offices. Now it is a part of a Bishop's duty to guard this precious deposit. It has many enemies, and is exposed to many perils. Abhorred by Satan, it is likewise repugnant to the passions and the prejudices of men; it thwarts their apparent immediate interest, it transcends their reason, it irritates their pride of intellect. Efforts, then, are constantly making to refute, to mutilate, or to corrupt this truth, as the sea incessantly throws up her waves against the walls or foundations of some castle built upon a rock. Never were such efforts more industrious or more subtle than at present. There is, on the one hand, a most formidable spiritual power, the Church of Rome, with the venerable hoar of antiquity upon it, strong in learning and intellect, in numbers and wealth, fortified by immense political power, unscrupulously used, with a halo of light, delusive, indeed, but brilliant from the reputed sanctity of some of its members, with offers of satisfaction to every doubt, and absolution from every sin; most attractive thereby to unquiet and self-tormented spirits, and thus, by something of real conformity to ancient doctrine and ancient usage; by many illusions, by great temporal power, exercising immense influence over the minds of men; then is this authority undertaking to give from age to age new disclosures of divine verities; making that matter of faith to-day necessary to salvation,

which six years ago was confessedly only matter of opinion, thereby adding to the word of God; at other times taking from it, as in the suppression of the second commandment, not only practised but justified, and perverting doctrines which it dare not deny, thereby making another Gospel; and yet, confidently and persistently proclaiming itself the only divine authorized guide to religious truth, thereby beguiling unstable souls. On the other hand, is that immense multitude who have no standard of truth, but their own private interpretation of Scripture, who are thereby tempted to reject whatever contradicts their bias of mind at the moment, whatever thwarts a favorite notion, whatever is inconsistent with the interests of a party, whatever, in short, undertakes to bridle a strong passion, or root out a cherished prejudice. Such persons are of course open to every deceiver. They may, many of them do, retain the substantial truth of the Gospel, but it is because no tempter has strongly assailed them, or because they have personally deep religious convictions, or impassioned religious sentiments, but they have no *guarantee* for their faith. Their city has no walls or bulwarks. The inheritance they transmit to their children is a *sentiment*, not a *faith*, a belief of to-day, not a creed of all ages, a possession forever.

In the midst of these mutable opinions, open to change at every hour, whether the change be ordained by the Pope at Rome, or the Pope in the individual's own bosom, God has seen fit, in his mysterious sovereignty, to entrust *this Church* with a stable and definite creed, the very truth as taught by Christ and His Apostles, as received and transmitted by that Body which he has promised never, never, never to forsake! This truth it is the Bishop's office to guard, and his duty to diffuse. But, brethren, let me ask, by the way, is it only the business of

Bishop? This truth, when imparted to a man, to *any* man, is it not also in his hands a *trust*? Is that father, then, without sin, who does not use care and pains, that his children may learn this Gospel, but who, perhaps, so far from doing this, does himself send them where they are to learn another Gospel? Is that master without sin who does not provide for his servants instruction in this Gospel, but provides them nothing, or something contradictory to this Gospel? Is that man, rich or poor, without sin, who does not labor and deny himself, and give, even of his poverty, to send this Gospel to his neighbors, neighbors in the Gospel sense, although the Alleghany well, or the Mississippi flow between them, yea, if even the broad ocean divide them? But above all, can that Bishop be without sin, who does not labor to make himself master of the true meaning of that glorious Gospel by diligent study, by frequent, earnest prayer for light and for more light, and who does not seek to teach it privately, publicly, in season and out of season, in the Church, and from house to house; and who does not strive by his own profound sense of its value, by his plain and distinct statement of it, by counsel, by entreaty, and if need be, by discipline, to banish from the Church all erroneous and strange doctrine, contrary to that truth of Christ. My brethren, we all are, and especially every Bishop, is a steward of this great trust, and it is required of stewards that a man be found faithful.

Again, it belongs to the office of a Bishop not only to guard the doctrine of the Church, but to labor directly for the souls of men. Bishops are rulers in the Church of God, but they are likewise Pastors, whose business it is to feed the flock. There is danger that in our own minds, as well as in the opinion of the multitude, the former relation may overshadow and even thrust out the latter.

The Bishops of the primitive Church were pre-eminent Pastors, only secondarily rulers. In the mediæval period when Dioeceses were inordinately enlarged, and became the objects of secular ambition, the office of ruler absorbed every other appertaining to the order. Monarchs held more than one Dioecese, and even Dioeceses in more than one country, and even children were made Bishops as children might succeed to a lordship. This abused tended to bring about, and in some degree to justify the introduction of the Presbyterian system, and so obstinate are old traditions and old habits of thought, that we have scarcely yet learned to feel how direct ought to be the relation between a Bishop and his flock, how immediate he ought to feed them, and not merely by the hands of others, how individual should be his acquaintance with them, how he ought to know his own sheep by name. A Bishop ought to be a preacher to his Dioecese, whose voice is familiar in every part of it; of all preachers, he ought to be the most earnest, the most self-renouncing, the most studious to win souls. He must then *cultivate* himself a just sense of the magnitude of the charge entrusted to his care. He ought to dwell much in his own thoughts on *eternity*, and seek, by God's help, to raise himself to a right judgment of the value of souls, and to that end, must learn first to value aright his own soul. For can he be much concerned to snatch others from destruction, who himself goes on contentedly to destruction? And yet, what danger is there that a Bishop may almost unconsciously fall into the fatal habit of mistaking sanctity of office for sanctity of character, and because his work is holy assume that he himself is! His life and conversation are not apt to be scandalous. The necessities of his position enforce this. *He* cannot, without apparent ruin, be in a single instance a drunkard, or an adulterer, or

blasphemer. How easy, then, for him to think that the grace of God has given him victory over all his sins, while yet in his heart he is envious, covetous, ambitious or mercenary, and regards these only as infirmities in a religious character. And yet, how does any such sin eat as a canker into the very heart of ministerial fidelity and ministerial usefulness? He that does not himself love Christ, how can he earnestly call on others to love Him? He that does not habitually and supremely value souls, how sure is it, that he will not be earnest in laboring for them, but for his own advancement, or interest, or reputation? How carefully, then, should one raised to this dangerous post examine himself; how earnestly, even above other men, should he cry out to God, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." But if we value souls, we must use all suitable means to win them, and one surely of the most efficacious of these is, by simple, earnest, loving, thoughtful, instructive preaching. And what an opportunity of doing good in this way is put into the hands of a Bishop! Wherever he goes, multitudes of people flock to hear him. He may be a gifted preacher or he may not, but at any rate he is their Bishop, their chief Pastor. He speaks with authority. Every word thoughtfully spoken by him tells. The people look to him with confidence for their food. How necessary, then, that he should be prepared to distribute this food, the sincere milk of the word, the bread of life. Not fossil skeletons of old sermons which he has dug up out of his closet, from which all life has departed, if ever they had life; not the hard stones of controversy with which to gild opposers; not the chaff of mere declamation; not the rapid flowers of a gaudy rhetoric, but the bread of life,

carefully searched, and as far as may be, winnowed from error; divine truth taught positively, taught with authority, with reference to the wants and dangers of his immediate hearers, their peculiar duties and temptations. This requires love, and faithfulness, and labor, and study. And this is the proper end of study with Christ's ministers. He must not mistake mere reading for study, nor all earnest study for proper ministerial study. "There are," St. Bernard says, "those who wish to know, only that they may know, and this is a base curiosity. And there are those who wish to know that they may show their knowledge, and this is base avarice; and there are those who wish to know that they themselves may be known, and this is base vanity; but there are those who wish to know that they themselves may be edified, and this is *wisdom*; and there are those who wish to know that they may edify others, and this is charity." Love, indeed, is the source of all the excellencies of a good Bishop, a Ken or a Wilson. Simon, son of Jonas! love thou me? Yea, Lord, says the Apostle. Then the Master adds, feed my sheep. But to preach effectually, we must live holily, as the ordinal expresses it, "showing himself an example of good works." The sins of teachers, as good Bishop Hall quaintly says, are the teachers' sin. Do we declaim against a covetous, worldly temper, and ourselves exhibit such a temper? Do we denounce ambition, and yet ourselves be aiming at pre-eminence? Alas! who will give heed to what we say, if our conduct prove that we cannot even persuade ourselves? O, awful care of souls, that makes it necessary not only that we speak the truth in love, but that we live it every hour! What a stewardship is this, to have a multitude of souls committed to our care, each worth more than a world dependant, in a measure, for weal or woe upon what we

o, what we leave undone, upon our words, upon our
ence, upon our very looks! And yet, to this steward-
ship, so vast and so minute, it is required that a man be
und faithful.

And at the same time that the Bishop is a shepherd
er the flock, he is to be the ruler and the overseer of
e other shepherds. These he is to cheer, and strengthen,
ad encourage, and at the same time direct, and if need
b, restrain. A Bishop ought to have, to be fully fitted
r his work, a sympathizing nature, to be able to weep
th them that weep, and rejoice with them that rejoice.
is brethren of the clergy should recognise in him their
nest friend, and apply to him spontaneously for counsel
ad for consolation. And yet, with the gentleness of a
lther, there should be the authority and firmness of a
rler; and these latter qualities are the more necessary
i our day, because so plainly the tendency among us is
to break down all authority. A Bishop, with his entire
urch, may have to oppose himself to a powerful and
reatening world. He may have to stand up with his
ergy against the laity. He may have, hardest trial of
a, to stand up against his clergy, for he *must stand up*
supremely for His Master, whose steward he is. How diffi-
cult in this office to be faithful! Need we wonder that
the ancient Bishops are said sometimes to have fled from
those who sought to consecrate them? And that in our
on Church, which approaches more nearly, I believe,
tan any other to the primitive in *constitution*, as I trust
his now, year by year, approaching more and more
early to it in spirit, need we wonder that in it there is
a increasing diffidence and reluctance in undertaking
his office? Men bow themselves to be consecrated as
Bishops, feeling that they are about to take up a heavy
burden; and yet, after all, it is to him who enters on it,

with his whole soul, a good work, arduous but glorious. Must we not believe that God gives special grace to faithful men who heartily devote themselves to this world? Are we not permitted to hope that we see the effects of this grace in their increasing ripeness and soundness of Christian character? That the harsh and vehement are softened, and the gentle and the yielding are strengthened? And surely, surely, we must be persuaded that the reward of a good Bishop hereafter will be something significant and transcendent. The angels of the churches are represented in the book of Revelation, as stars which the Son of Man carries in His right hand, and the elders are described as sitting around the Lord on His throne, clothed in white raiment, and having on their heads crowns of gold.

And now, dear brother, this office, so weighty, so responsible, is about to be conferred on you. It is certain that you have not sought it, that had you consulted with flesh and blood, you would have thrust it from you. The Church has shown her esteem for you by calling you to lead her advance guard, to the post of peculiar hardship and danger. It seems to be the will of God that you should go, and your answer has been obedience. You take up your arms, the sword of the Spirit and the shield of faith, and like a good soldier you go to the front. And you know that many hearts bless you as you go, that many prayers rise up to God for you, that your trial may be light, that your consolations may be abundant, that your work may be successful in winning many souls to Christ, and that when you stand in your lot at the last great day, you may hear, with grateful and exulting heart, the words of your Master, saying "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things."

APPENDIX.

THE FORM OF ORDAINING OR CONSECRATING A BISHOP.

When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to thy people, that they may obediently follow the same; that all may receive the crown of everlasting glory: through Jesus Christ Our Lord. Amen.

¶ And another Bishop shall read

The Epistle. 1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that keepeth well his own house, having his children in subjection with all

gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

¶ Or this.

For the Epistle. Acts xx. 17.

FROM Miletus. Paul sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one, night and day, with tears. And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the

Lord Jesus, how he said, It is more blessed to give than to receive.

¶ Then another Bishop shall read

The Gospel. St. John xxi. 1.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ Or this. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ Or this. St. Matt. xxviii. 18.

JESUS came and spake unto them, saying, All power

en unto me in heaven and in
th. Go ye therefore and teach
nations, baptizing them In the
me of the Father, and of the
y, and of the Holy Ghost: teach-
them to observe all things
whatsoever I have commanded
: and lo, I am with you al-
y, even unto the end of the
world.

After the Gospel and the Sermon are
ended, the Elected Bishop, vested with
his Rochet, shall be presented by two
Bishops of this Church unto the Presid-
ing Bishop, or to the Bishop appointed,
sitting in his chair, near the Holy Table;
the Bishops who present him saying,

REVEREND Father in God, we
present unto you this godly
and well-learned man, to be Or-
dained and Consecrated Bishop.

When shall the Presiding Bishop de-
mand Testimonials of the person pre-
sented for Consecration, and shall cause
them to be read.

He shall then require of him the follow-
ing Promise of Conformity to the Doc-
trine, Discipline, and Worship of the
Protestant Episcopal Church.

In the Name of God, Amen. I,
N., chosen Bishop of the Pro-
testant Episcopal Church in N.,
do promise conformity to and obe-
dience to the Doctrine, Discipline,
and Worship of the Protestant
Episcopal Church in the United
States of America. So help me
God through Jesus Christ.

When the Presiding Bishop shall move
the Congregation present to pray, say-
ing thus to them:

BRETHREN, it is written in the
Gospel of St. Luke, That our
Saviour Christ continued the whole
night in prayer, before he chose
and sent forth his twelve Apostles.
It is written also, that the holy
Apostles prayed, before they or-
dained Matthias to be of the num-
ber of the Twelve. Let us, there-
fore, following the example of our

Saviour Christ, and his Apostles,
offer up our prayers to Almighty
God, before we admit and send
forth this person presented unto
us, to the work whereunto we
trust the Holy Ghost hath called
him.

¶ And then shall be said the Litany; save
only, that after this place, *That it may
please thee to illuminate all Bishops, &c.,*
the proper Suffrage shall be,

THAT it may please thee to bless
this our Brother elected, and
to send thy grace upon him, that
he may duly execute the Office
whereunto he is called, to the edi-
fying of thy Church, and to the
honour, praise, and glory of thy
Name;

Answer. *We beseech thee to hear
us, good Lord.*

¶ Then shall be said this Prayer following.

ALMIGHTY God, giver of all
good things, who by thy Holy
Spirit hast appointed divers Or-
ders of Ministers in thy Church;
Mercifully behold this thy servant
now called to the Work and Min-
istry of a Bishop; and so replen-
ish him with the truth of thy Doc-
trine, and adorn him with in-
nocency of life, that both by word
and deed, he may faithfully serve
thee in this Office, to the glory of
thy Name, and the edifying and
well-governing of thy Church;
through the merits of our Saviour
Jesus Christ, who liveth and
reigneth with thee and the Holy
Ghost, world without end. *Amen.*

¶ Then the Presiding Bishop, sitting in
his chair, shall say to him that is to be
Consecrated,

BROTHER, forasmuch as the
Holy Scripture and the An-
cient Canons command, that we
should not be hasty in laying on
hands, and admitting any person
to Government in the Church of

Christ, which he has purchased with no less price than the effusion of his own blood; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded, that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Presiding Bishop.

ARE you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same.

Answer. I am so persuaded, and determined, by God's grace.

The Presiding Bishop.

WILL you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gain-sayers?

Answer. I will do so, by the help of God.

The Presiding Bishop.

ARE you ready, with all faithful diligence, to banish and

drive away from the Church all erroneous and strange doctrine contrary to God's Word; and be privately and openly to call upon, and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Presiding Bishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will do so, the Lord being my helper.

The Presiding Bishop.

WILL you maintain and to go forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline by the authority of God's Word, and by the order of this Church, as is committed to you?

Answer. I will so do, by the help of God.

The Presiding Bishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Presiding Bishop.

WILL you show yourself gentle, and be merciful to the poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

Then the Presiding Bishop, standing up,
shall say,

ALmighty God, our heavenly
Father, who hath given you
good will to do all these things,
grant also unto you strength and
power to perform the same; that,
in accomplishing in you the good
work which he hath begun, you
may be found perfect and irrepre-
ensible at the latter day; through
Jesus Christ our Lord. *Amen.*

Then shall the Bishop elect put on the
rest of the Episcopal habit; and, kneel-
ing down, *Veni, Creator Spiritus* shall
be sung or said over him; the Presid-
ing Bishop beginning, and the Bishops,
with others that are present, answer-
ing by verses, as followeth.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit of art,
Who dost thy sevenfold gifts impart.
Thy blessed Unction from above,
Comfort, life, and fire of love.
Invisible with perpetual light
Thou dost our blinded sight.
Thou dost and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One.
What, through the ages all along,
Thy may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ Or this.

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.
Thou art the very comforter
In grief and all distress;
The heavenly gift of God most High;
No tongue can it express;
The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The Unction spiritual.
Thou in thy gifts art manifold,
By them Christ's Church doth stand:
O faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That, through thy help, God's praises may
Resound in every place.
O Holy Ghost, into our minds
Send down thy heavenly light;
Kindle our hearts with fervent zeal,
To serve God day and night.
Our weakness strengthen and confirm,
(For, Lord, thou knowest us frail);
That neither devil, world, nor flesh,
Against us may prevail.
Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and Man,
(The best, the truest gain);
And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.
Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.
Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.
Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;
And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.
To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.
And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. *Amen.*

¶ That ended, the Presiding Bishop shall
say,

Lord, hear our prayer.

Answer. And let our cry come
unto thee.

Let us pray.

ALmighty God, and most mer-
ciful Father, who, of thine
infinite goodness, hast given thine
only and dearly beloved Son Jesus
Christ, to be our Redeemer, and
the Author of everlasting life;
who, after that he had made per-
fect our Redemption by his death,
and was ascended into heaven,

poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors; to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ Then the Presiding Bishop and Bishops present shall lay their hands upon the Head of the Elected Bishop, kneeling before them, the Presiding Bishop saying,

RECEIVE the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear; but of power, and love, and soberness.

¶ Then the Presiding Bishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be

to the flock of Christ a shepherd not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline that you forget not mercy: that when the Chief Shepherd shall appear, you may receive the never fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ Then the Presiding Bishop shall proceed in the Communion Service; with whom the new Consecrated Bishop, with others, shall also communicate.

¶ And for the last Collect, immediately before the Benediction, shall be said this Prayer.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*